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Mesquite branches were considered the best firewood; of these the supply was abundant. Men would go out to burn down and break up wood, but they would not carry it home; that was a woman's task. Nor would they fetch water, grind seeds, nor ordinarily cook. Men, however, would kindle the fire to warm the house in the evening. A fire to cook by was built of several large chunks of wood at the sides with sticks between. The common palm drill was used to light it.

The preparation of meals was laborious rather than complicated. With mesquite as the staple, a large part of a woman's daily routine had to be given over to pounding it in a mortar and grinding it on the metate. The metate was also requisitioned for corn in all its stages and many of the wild seeds. Ability to labor long and rapidly at it was reckoned the chief of a housewife's accomplishments; so much so that every prospective bride was set to work grinding by her mother-in-law to prove her proficiency. The wooden mortar came in for far less use. In it they broke up the mesquite beans preparatory to grinding on the metate, hulled various seeds and shelled corn. The principles of cooking were simple and few. Mesquite flour and tule pollen were preserved in cakes made by packing layer after layer into a hole. Other foods, vegetal and flesh, were half-broiled, roasted, or boiled to be dried for storage. In the final preparations for the meal, great use was made of baking in the ashes: seeds, stems, corn, and small grain were treated in this fashion.[23] For this the ground was heated, and the ashes with a few live coals raked back over the article. Boiling was, however, the mainstay in cooking, at least for vegetal products: mesquite, corn, seeds, pumpkins, squash, and beans regularly went into the pot. Mesquite gruel, and in later days wheat gruel (pinole), was commonly mixed with other foods: in fact, ground wild seeds were used for little more than to give variety to the flavor of the gruel. Pit roasting was rare, since mescal and cholla beans were obtained only infrequently. Parching with live coals in shallow bowls

[23] The Papago also roast rabbits in ashes (Lumholtz, *New Trails in Mexico*, p. 334).

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unyi', unyi'c, un,iya'.....	son's wife, brother's wife, grandson's wife, father's brother's wife, mother's brother's wife, step-mother
kitca'.....	a man's step-child
ucu'.....	a man's sister's husband, his son's (and daughter's?) daughter's husband, wife's brother, wife's grandparents, a woman's daughter's (and son's?) daughter's husband
Inkwinyahweya'.....	a woman's sister's husband
Inyahwi'.....	wife's sister

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MARRIAGE AND FAMILY LIFE

581 The curious feature of Maricopa marriage is that its apparent informality belied a strictly formulated social configuration that resulted from it. Marriage ritual was lacking except for a purely formal test of housewifery. Despite the rigid control of their choice by the parents of the young couple, the mating seems casual enough. Nevertheless, the movement toward the union once initiated by the young people themselves, their relation to the two families becomes increasingly fixed in a rigid mould.

582 Marriage possibilities were limited by blood relationship and sib exogamy. A man could not marry any known blood relative of either parent regardless of sib affiliation, nor any woman of his own sib. Hence he could marry an unrelated member of his mother's sib. I was several times informed that he could not marry either parallel or cross-cousins (although his parents' several nieces were not members of his sib except by chance).

584 My aged informant denied that young men went courting: the most he would admit was that during night dances some would play their flutes at a distance to attract girls. Yet I received strong intimations elsewhere that young people made their own choice. There was at least no open courting, even through the intermediacy of a friend in the Pima manner.[54] While their elders might insist on industry and good temper as sufficient qualifications, young people were also interested in handsome mates. Good looks are not easily defined: I was told at least that one should have long thick hair and that girls as well should be broad in the hips. In a reference to beautiful women (axo'tk, "beauty,"

[533] [372] [171] [581] 832

[54] Cf. Russell, *Pima Indians*, p. 183.

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832 i.e., "good") it was explained that fleshy women were meant. [856] Further, cradles for girls were made with the cross bars widely spaced so that the infants would grow to have large buttocks. They had a common saying that a handsome man will never 581 marry a good-looking woman, while an ugly one would always get 832 several wives. They had also the saying that a woman would give her good-looking daughter to a successful deer hunter. On the other hand I was told that one who was lucky at hunting and in games would not be lucky in love.

582 A girl might marry a few months or half a year after her puberty celebration, but some did not marry for several years.

584 Theoretically, at least, young men asked permission of their parents to marry. The parents selected the girl: even if their son did not care for her, he nevertheless obeyed them. "That is why some couples did not get along; because the parents did the selecting," Kutox observed.

The youth did not court the girl. Instead, he crept to her bed at night and lay beside it, but he refrained from touching her.[55] (This seems incredible but was convincingly affirmed by several [572] informants.) Occasionally he would take a bosom friend along, point out where the girl lay, and send him off.

[827] This gave rise to a saying: when a man reaches for something and his joints crack, he ejaculates, "No, I am not trying to get married"; because a lad's joints will crack, no matter how quiet he may be when he tries to crawl in beside the girl. It is reported that one man now living said he could never get married because this always happened to him. He said he exercised so his joints would not crack, but they always did.

If the girl woke, she sent her suitor away. She might go over to her parents and lie between them. Then the young man would tell one of them to get up, so that he could lie beside her.[56] Sometimes, if she did not wake, he remained until morning. Then, when her parents found he had been there, they persuaded her to marry him. Even if he came but once, they would force her to marry. It made no difference if she protested her dislike. Her

[184] [55] They were not continent for four nights following marriage like the Yuma (Forde, *Yuma Ethnography*, p. 156).

[56] Again, this seems actually to have happened.

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parents would remind her that death might take them and she would be alone in the world. "Children are supposed to obey; so she married him even if she did not like him." Yet she might finally refuse to go when the groom's mother came to fetch her. 584

When the youth told his parents that he had spent the night with the girl, his mother went for her. But before leaving, she sent word throughout the village that her son had been married. Then all the men and sometimes women gathered at his home to await the arrival of the girl. As soon as she arrived, she performed the stereotyped task of providing a meal for them.[57] 585

When a girl married, she was supposed to know all about cooking and grinding wheat. The latter was looked on as the most onerous task that could be set a young girl. The man's parents gave her a big basket of wheat to grind as soon as she arrived. Sometimes she would finish grinding the whole of it, but some could do no more than half. These would attempt to hide the unground grain in a hole beneath the end of the metate. Sometimes the girl would be so ashamed of her failure that she would run off home. Then others thought the parents mean to have given her so hard a task. [581]

They also made her fetch a large vessel of water, perhaps from quite a distance. A girl friend might secretly help her; filling the pot after the bride had lifted it to her head. Sometimes she would leave the vessel on the river bank and run home.

Girls who could not perform these minimum accomplishments of any proper housewife, grinding quickly and well, and keeping an adequate supply of water on hand, were not wanted. Such a girl was permanently rejected by her intended husband's family. But when someone else wanted to marry her, they would bring up this defect in her character. 581

Nothing in the way of payment, not even gifts, was made to the girl's parents. But the man's parents made presents of such things as shawls to the girl before she married. A girl might be receiving gifts from one family when another selected her for [583] 584

[57] There is no ceremonial washing of the couple as among the Navaho and Havasupai (cf. Spier, *Havasupai Ethnography*, p. 326). [171]

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584 their son to marry. Then the first family would say nothing whatever of their gifts: this was quite within her rights.

591 The young couple took up their residence in the home of the groom's parents. In fact some households became quite large when several sons brought home their wives. It was sometimes convenient for them to build a house of their own at once: they always did so following the birth of their second child. Their house might be located anywhere in the village, not of necessity beside the husband's former home. Since the farm lands, which [428] were inherited, were located at a distance from the village and house sites were not heritable property, there was no compulsion in the forms of inheritance to do so.[58]

It was thought unnatural for a man to live with his wife's family, unless his help was really needed there. They believed he must be jealous that he kept his wife from his family or his erstwhile companions who still frequented his former home.

428 591 It was a saying that a younger son or daughter would stay at home with their parents. Such a daughter would be joined by her husband. The older sons brought their wives home, but went off later to establish homes of their own. The older daughters marry elsewhere. Then the youngest at home inherited (Kutox). [This was obviously a matter of chance rather than any formalized junior inheritance.]

553 A new social configuration settled about the couple. From [585] this time forward, the bride was regularly called by the name of her sib by the husband's family, especially its women members. Similarly, the groom was derisively nicknamed by his wife's relatives. They called him ugly like an animal or referred to some discreditable habit. The invention of the nickname was uniform- [606] ly credited to his mother-in-law, although she may not have been its originator at all. A man was expected to treat his mother-in-law just like his wife. There was no mother-in-law taboo, nor one between father- and daughter-in-law. Brothers-in-law considered themselves close relatives and made it a point to help each other. [607] Between brothers- and sisters-in-law a certain amount of licence was permissible: they might say anything to each other, even to obscenity, without offense.

[58] Cf. *ibid.*, p. 228.

2:Bartlett G-5 (1850-1853) 1854
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131 of the Jornada and towards the Colorado. Their present position adjoining the Pimos, was chosen for the benefit of mutual protection.

595 This people restrict themselves to a single wife.
776 Their ideas of a Supreme Being, in whose existence they believe, are of so vague a nature that I could not
775 ascertain them with exactness. After death, they believe that their souls go to the banks of the Colorado, their ancient dwelling-place, and there take refuge in the great sand hills, where they are metamorphosed into various animals and birds. Their heads, hands, feet, etc., each become owls, bats, wolves, and other animals. They believe, too, that the souls of their enemies, the Yumas, also find a place there; and that the wars which have so long existed between them on earth, will be continued there, after death.

584 When a man desires to marry, and has made choice of a girl for his wife, he first endeavors to win over her parents by making them presents. The fair one's attention is sought by another process. To do this, he
[534] takes his flute, an instrument of cane with four holes, and, seating himself beneath a bush near her dwelling, keeps up a plaintive noise for hours together. This music is continued day after day; and if no notice is at length taken of him by the girl, he may "hang up his flute," as it is tantamount to a rejection. If the proposal is agreeable, the fair one makes it known to the suitor, when the conquest is considered complete. No girl is forced to marry against her will, however eligible her parents may consider the match. Whenever a girl marries, it is expected that her husband will present her parents with as much

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as his means will permit, to compensate them for the loss of their daughter, whose services are to them a matter of consequence.

RY
[534]

Indian Flute, and Rattle of Deer's Hoofs.

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Among both the Coco-Maricopas and the Pimos, the women do the principal part of the work. Besides taking care of the children and attending to the household matters, they grind the corn, make baskets, gather mezquit beans, help till the ground, and sometimes spin and weave.

The men plant and gather the crops, and take care of the animals. This I believe is all they do; and as the performance of these duties is not a very onerous task, they are idle the greater portion of the time. Their implements of husbandry are steel hoes and axes which they obtain from the Mexicans, harrows, and occasionally a long-handled spade. Grinding corn on the *metates*, or stones, is a work of great labor, and comes hard on the poor women, who are obliged to get upon their knees, and exert the whole strength of their arms

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/82 cont./

000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
291 native cotton. The dress of the women formerly consisted of a
[177] piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from the plant and carry it to the settlements in large baskets. The
[252] fruit is eaten fresh, dried, made into jelly, or preserved. They
273 also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

241 The Maricopa are a sedentary, agricultural people. The
[252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.

582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
● 584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying